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Address upon the order of Mt. Carmel and the centenary of the ...

Charles Warren
Currier

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FROM

Frank Barney.

3 May, 1890



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ADDRESS

—UPON THE—

ORDER OF MT. CARMEL AND THE CENTENARY OF THE
CARMELITE NUNS IN AMERICA.

DELIVERED UNDER THE AUSPICES OF

THE CATHOLIC UNION OF BOSTON,

AT BOSTON COLLEGE HALL,

ON THURSDAY EVENING APRIL 10TH, 1890.

BY

Rev. CHARLES WARREN CURRIER, C.S.S.R.

IN PRESENCE OF

MOST REVEREND ARCHBISHOP JOHN J. WILLIAMS, MANY
OF THE REVEREND CLERGY, THE UNION
AND THEIR FRIENDS.

BOSTON:

1890.

THE EASTBURN PRESS,
165 DEVONSHIRE STREET.

Frank Garmen.
ADDRESS.

It is with great satisfaction, and an intense feeling of pleasure, that I stand before you to-night to speak on a subject dear to my heart. This satisfaction originates in the first place from the character of my audience; for I am speaking to the members of the Catholic Union of Boston, and to those connected with it. I have, therefore, before me some of our most intelligent representative Catholics, and can therefore not help feeling honored in being called upon to pronounce this address to such an audience.

Again, my satisfaction derives its origin from the nature of my subject; for although you could have extended your invitation to others more eloquent, more learned, and consequently better fitted to accomplish the task, it would, I think, have been difficult to find one more devoted to the order of Carmel. Although you behold me in the livery of the congregation of the Most Holy Redeemer, a habit that I love, and in which I hope to be buried, still I deeply revere and love the order to which the great St. Teresa belonged; and, in fact, St. Teresa is one of the principal patrons of our congregation; her feast is with us a feast of the first class, and to her St. Alphonsus, the founder of our congregation, was ardently devoted.

I am also greatly pleased on account of the place in which I am speaking; for I stand here in the shadow of a sanctuary belonging to the Society of Jesus, a society most intimately connected with the history of the Discalced Carmelites. I gladly seize upon this opportunity to express my thanks to Very Rev. Father Fulton, a priest whom you all love and esteem, for his kindness in allowing us the use of this beautiful hall. I have said that the Society of Jesus is intimately connected with the history of the Discalced Carmelites, and this connection goes as far back as the days of St. Teresa herself. The saintly man, whose direction became the turning point in St. Teresa's life, and who rendered great assistance in beginning the work of reform, Father Bathasar Alvarez, was a member of the Society of Jesus. Another Jesuit, Father Ribeira, also confessor of the saint, became, after herself, her first biographer. Father Marcel Bouix, a Jesuit, has by his pen rendered eminent services to Carmel. And if the Jesuits have been related to the order of St. Teresa in general, it is impossible to speak of the history of our American Carmelites without mentioning the fathers of the Society of Jesus. Lady Lovel, the foundress in the seventeenth century of the English Carmelite convent at Antwerp, the parent of our American Carmel, was a penitent of the Jesuits. The celebrated Father Andrew White, who accompanied Lord Baltimore to Maryland, was for a time confessor at the same monastery. Archbishop Carroll, who had

been a Jesuit up to the time of the suppression, brought the Carmelites to America, and Father Charles Neale of the same society was, until his death, their friend and benefactor. Treating of Carmel in America, it is impossible not to mention the names of the Jesuit Fathers Molyneux, Francis Neale, Anthony Kohlman, Dzierzozinsky and others. And, as in Baltimore, thus have the Jesuits proved themselves the friends of the Carmelites in St. Louis, New Orleans and Montreal. I am, then, justified in saying that it is a beautiful coincidence that I should speak to you of Carmel in a place belonging to the Society of Jesus.

No doubt the subject you have chosen is a beautiful one, and there is much to be said on the order of Carmel. An offshoot of that order has existed in the United States for more than a century. The old monastery of Mount Carmel in Maryland, that has given birth to others, has its full complement, according to the rule of St. Teresa, and longs to possess another affiliated monastery in this country. I hope that my reasons will persuade you that the possession of such a convent would be a blessing for any city.

I will speak to you tonight of the nature of the order of Carmel, of its usefulness, and finally of the new foundation which the Carmelites desire.

The order of Carmel possesses all that can render it attractive, for it is a religious order, a contemplative order, a most venerable order, the order of Mary and the order of St. Teresa.

There is not one of us who does not love beauty, and we admire it wherever we find it. Who has not felt his heart thrilled by sweet emotion when, on a calm summer evening, allowing his eyes to wander over the undisturbed bosom of the deep, he has been enchanted by the magnificence of the Western sky, as the mellow sun, reclining on its bosom, sank down to rest beneath the waves? Or who, standing under the transparent dome of heaven, has not been enraptured when contemplating the sublime grandeur of the starry realms? But if material beauty thus touches the tender chords of the human soul, what must we not say of that higher and more perfect beauty that belongs to the intellectual and moral world? It is in the contemplation of the ideal that the votaries of art find their greatest charms. But what is more beautiful than virtue; does it not force us to love it? And when we discover it in its heroism we can find no words to depict it. But where is heroic virtue? Certainly it exists in the world, and it is true that many of those who are now saints in heaven did not belong to any religious order; nevertheless no one can deny that the religious life is the home of virtue, the abode of heroic virtue. What is it that renders society morally deformed and deprives it of its beauty? Is it not that

selfishness that has crept into our nature by original sin? The inordinate love of self is the perversion of the entire moral order and disturbs the harmony of the universe.

This egotism is continually fed by the triple concupiscence of the eyes, of the flesh and the pride of life. Were it not for this root of all evil, virtue would flourish on earth.

How beautiful would not society be if there were in it no enmities, no bloodshed, murder, suicide nor theft; if in our business relations we could have perfect confidence in our fellow-men, if all men were like brothers. Such would society be if there were in it no selfishness.

If we believe the new apostles of so-called reforms, society will be regenerated when communism or socialism shall prevail, or when poverty shall be banished from the face of the earth, or men shall cease drinking anything stronger than water, or women shall in every respect be rendered equal to men. Vain Utopia! We might as well try to cure a liver disease by relieving the dulness of the head, which is only one of its symptoms. No! Society will never be reformed by that which touches its surface. The reformation must go deeper—it must strike the root of the evil,—egotism. Society must put into practice the words of our Saviour: "If any man will come after Me let him deny himself." This is precisely what the religious state aims at. The religious life is diametrically opposed to this radical selfishness of the heart: it lays siege to it and forces it to surrender by cutting off its supplies. It gives it the death blow by the triple vow of poverty, chastity and obedience, which are directed against the triple concupiscence. By removing the obstacles the religious life places virtue in a more favorable sphere, and consequently it is no wonder that religious houses are asylums of virtue in its greatest perfection, and consequently in its greatest beauty.

Although it is sadly true that not all religious are heroes of God's church, and that there have been spots upon the bright annals of monasticism, nevertheless these were outgrowths of man's inherited imperfection, and are not to be ascribed to the religious state. If, forgetting the faults, we behold the greater and more numerous virtues, the religious life appears to us in all its enchanting loveliness, an image of the early church and an image of paradise. As one of the religious orders, then, Carmel is highly deserving of our esteem and veneration.

But there are religious orders of various kinds, differing from each other as the stars of the heavens differ. In general they are divided into the active and contemplative orders, according to the predominance in them of action or contemplation. To the latter

the Order of Carmel, especially its female branch, belongs. By contemplation we understand, strictly speaking, an act of the mind by which it rests on an object. But, in a less restricted sense, we may understand by contemplation, thought, reflection, meditation.

Contemplation is especially a working of man's mental faculties. But as these faculties are the noblest ones it is evident that contemplation is our greatest and most sublime and highest activity, for by it we rise above that which is material, we soar to nobler, vaster and purer spheres. Hence the greatest men the world has known, the leaders of the world, those who thought for the masses, the philosophers, were men of contemplation. Their services to humanity have been incalculable. The glory of a Hannibal, an Alexander, a Cæsar or a Bonaparte perished with them, but the monuments erected by the genius of an Aristotle, a Plato and an Aquinas have outlived them and are destined to last forever.

But if it is great and noble to contemplate truth, what must we say of the contemplation of the highest truth, the fountain of truth, the Supreme Being, God? Certainly the contemplation of the highest object is our noblest action.

We are acquainted with that beautiful incident of our blessed Saviour's life when, being the guest of His friends at Bethany, Mary, the penitent, loving, whole-souled, ardent Mary Magdalene, sat at Jesus' feet, drinking in the limpid streams of truth that flowed from the Master's lips, while her sister Martha busied herself with great activity, to entertain her honored guest. We know the reproach Jesus made to Martha, and His so oft-repeated words, "Mary hath chosen the better part."

St. Thomas Aquinas, himself a contemplative, educated amongst the contemplative Sons of St. Benedict on Monte Cassino, commenting on these words, tells us that by Mary the contemplative life is signified, and he concludes that the contemplative life is better than the active. He then gives several reasons taken from Aristotle to prove his opinion, and adds, that although it may be more useful to choose the active life the contemplative life is better. Martha's work was good but Mary's contemplation was better. In another place the angelic doctor tells us that a contemplative religious order is better than an active one.

And have we not the most magnificent examples to confirm this doctrine of the Angel of the Schools? Were not the lives of the greatest three personages the world has ever known pre-eminently contemplative? The life of Jesus was contemplative, for of the 33 years He spent on earth three only were devoted to action, while 30 were spent in solitude. The years of Mary, His mother, were passed in contemplation, and the life of St. Joseph was singularly hidden with Christ in God.

And if we glance at the lives of the servants of God who are now honored on our altars we shall see that many, very many of them, were contemplative souls. The fathers of the desert spent their lives in contemplation. Does not the mind dwell lovingly on those vast Egyptian solitudes where the Pauls, the Anthony's, the Pacomes and so many other inhabitants of the desert practised the most heroic virtues and taught the world sublime examples of heroic self-abnegation?

And among those early fathers of the church who wielded their pen in defence of the church's doctrines and left their works to us as splendid monuments of Christian antiquity, how many were not sons of the desert! I mention St. Basil, St. Gregory of Nazianzen, St. Ephraim, St. Jerome, St. John Damascene, who spent the greater part of their lives in solitude and contemplation. Add to these the Benedicts, the Brunos, the Bernards, the Mary Magdalens de Pazzi, the Teresas, and we have an illustrious catalogue of contemplatives. And is it not refreshing to us poor dwellers in this busy world to fly off in spirit and rest awhile among the silent sons of Bernard of Clairvaux or the contemplative children of the great St. Bruno! Oh, what sentiments do not the names of Clairvaux, Grande Chartreuse, Vallombreuse and Camaldoli awaken within us! Far from the world, its troubles and its wickedness, these holy solitaries breathe a purer air, more of heaven than of earth, living in the flesh as though their spirits had already departed to better realms.

The order of Carmel, especially in its female branch, is a contemplative order. Born in the midst of solitude on the beautiful mountain of Carmel, the prophetic order, as it is called, gradually spread throughout Europe, and when in the days of its decadence it had somewhat fallen from its pristine splendor, God raised up two most contemplative souls, St. Teresa and St. John of the Cross, to recall it to its ancient fervor. Although the Carmelite friars are also engaged in the works of the ministry their spirit is principally contemplative. The nuns are exclusively devoted to a contemplative life. When, however, I speak of contemplatives we must not represent to ourselves people with long, sanctimonious and emaciated faces, bigots in matters of religion, practical fanatics. "It is a vulgar error," says the late Dr. Vaughan, archbishop of Sydney, in his life of St. Thomas Aquinas, "to imagine that contemplation leads to inactivity or fanaticism. When that sublime practice is regulated by the rules of spiritual science it leads to great and telling results, even in the material order." Gorres says that those saints who were most remarkable for their mystic learning and piety "were far from exhibiting in their features and expression, the characteristics usually attributed to them. They are popularly considered and by artists

represented as soft, fainting, and perhaps hysterical persons, whereas their portraits present to us countenances of men, or women, of practical business-like, working character. Her true portraits all represent St. Theresa with strong, firmly-set and almost masculine features, with forms and lines that denote vigor, resolution and strong sense. Her handwriting perfectly suggests the same conclusion."

And if I may speak of my own experience I must say that I have always found members of contemplative orders exceedingly cheerful and even witty. As a contemplative order then, I say Carmel deserves our highest esteem. But there is about the order itself something venerable, beautiful, I might say poetical, that renders it still more attractive.

Carmel is, in the first place, venerable by its antiquity, and traces its origin from the Prophet Elias in the Old Testament. Much has been written for and against this belief, but it has in its favor some very great authorities.

Carmel, we all know, was renowned in Holy Writ as the place where Elias confounded the false prophets of Baal. There also dwelt Eliseus and his disciples. According to an ancient tradition that has been respected by sovereign pontiffs there always remained a succession of solitaries, disciples of Elias and Eliseus, either on Carmel or in the neighborhood thereof.

This tradition is confirmed by the authority of the sacred scripture, for we read in Ecclesiasticus that Elias had prophets to succeed him. St. Jerome, St. John Chrysostom, Cassian and the Abbot Rupert considered Elias as the founder of the monastic life. It is probable that these children of the prophets mean the Essenes of whom mention is made by Philo and Josephus and by St. Jerome, St. Isidore of Sevilla, Theodoret and others. Many of these, it is said, were converted to Christianity, and thus continued their mode of life. This order of Essenes flourished, says Baronius, under St. Mark in Egypt, and they are said to have dwelt in a monastery, of which the monks recognized Elias as their father. The prophet Michæas also speaks of those that dwelt alone in the forest in the midst of Carmel. No less than three hundred and ninety-three learned men have favored this tradition of the Carmelites. Among these we find the names of fifty-seven Jesuits, nineteen Dominicans, nineteen Franciscans, seventeen Benedictines and eleven Augustinians. Amongst those who have made this opinion their own, we may mention the names of the Jesuit fathers Ildefonso de Flores, Caspar Sanchez and the immortal Francis Suarez. This tradition has also been encouraged by the Popes, who have permitted the statue of Elias to be placed in St. Peter's, amongst the founders of religious orders. Among the Popes who have favored the ancient

tradition of the Carmelites, we find the names of Sixtus IV, Julius II, Pius V, Gregory XIII, Sixtus V and Clement VIII.

It was, however, only in the thirteenth century that the order received a perfect organization and a well-developed rule. As regards the nuns a common opinion has ascribed their institution to Bl. John Soreth, who was general of the order in the fifteenth century. This opinion however is erroneous, for mention is made of Carmelite nuns as early as the thirteenth century when a convent was founded at Louvain by St. Simon Stock himself.

The order of Carmel, then, is entitled to rank among the oldest religious orders. It is, moreover, one of the severest orders of the church. The time of the nuns is entirely taken up by prayer, study and good works, and the life of contemplation. From its earliest days the order of Mary, for Carmel is in an especial manner the order of the Queen of Heaven, has produced men and women eminent for their sanctity. It has always remained dedicated to the Blessed Virgin, and glories in wearing her scapular and calling itself her order. There is a beautiful tradition recorded in the office of Our Lady of Mount Carmel, July 16, according to which some of the inhabitants of the holy mountain, having come down to Jerusalem at the time of the descent of the Holy Ghost upon the apostles, made the acquaintance of the mother of God, were converted to Christianity, and returning to their solitude erected the first chapel in her honor. The order of Carmel has ever since been the order of Mary. But like all human institutions it had its period of decadence. In the terrible schism that afflicted the church in the fifteenth century, Carmel, with the other religious orders, went through its period of relaxation, so that its rule was finally mitigated. From this period until St. Teresa's time there was always a marked tendency in the order to bring it back to its primitive fervor. These efforts were partially successful; but it was reserved to Avila's great saint to bring about a complete reformation of Carmel's beautiful order. If ever there was a noble soul in God's church it was certainly that of the incomparable St. Teresa. She, a poor, weak woman, did what chapters had tried in vain to accomplish. Assisted by St. John of the Cross, she accomplished a complete reform, both in the male and female branches of the order of Carmel. Since the day when St. Teresa laid the foundation of the monastery of St. Joseph's at Avila the order has gone on increasing, and exists today in all its ancient fervor. Pope Clement VIII. greatly encouraged its propagation in Italy and gave the Carmelites a foundation in Rome.

Our American Carmel can trace its descent directly from the convents founded by the saint. Not long after her death the order was introduced into France, where the celebrated Cardinal de Berulle

became its protector, and where it was rendered illustrious by the virtues of Blessed Mary of the Incarnation, and later by the saintly life of the daughter of Louis XV., known as Mme. Louise de France. From France the order spread to Belgium, and in the beginning of the seventeenth century a monastery was founded at Antwerp by an English woman, Lady Mary Lovel. The first religious of this community had all been formed by the Spanish mothers, the companions of St. Teresa herself, and from this English Carmelite convent of Antwerp our American Carmel derived its origin, being thus directly connected with the great reformer of Carmel. Certainly an order so severe, so exact in the observance of its rule, so devout to the Queen and Lady of Carmel, so fertile in saints, must be dear to the heart of God, and ought to command our admiration.

But in this busy, active country of ours, this age of iron, steam and electricity, men require more than objects of admiration. The Order of Carmel may be beautiful, it may be poetical, it may be admirable, but we stand in need of something more than beauty and poetry; we need that which is useful. Of what good are the contemplative orders, especially in the nineteenth century, when the ways and methods of the past are fast drifting away, and above all in this country where the church requires more active orders? There is so much to be done; churches and schools must be built and supported, higher education must be promoted, Catholic literature encouraged. What room can we possibly have for contemplative orders? These are the questions that rise before the minds of some Catholics. Before answering them let us first understand the full meaning of the word useful. As the etymology of the word denotes, useful is that which we use; we do not use an end, in so far as it is an end, we enjoy an end, we rest in an end. That which we use is a means to obtain an end, hence we call a thing useful when it can assist us to reach an end. But what is man's end; what is the end of society? If we had no other end beyond this transitory existence, and if our final destiny were merely to enjoy the pleasures of this life, I should say: the contemplative orders are not useful; they are opposed to our felicity; do away with them. But we, enlightened by reason and faith, we know that we have a higher destiny to accomplish, that we are now only in the morning of our existence, that we have merely begun to live. We have an end that stretches far beyond the limits of this mortal life. Philosophy and faith both teach us that man has a two-fold end. Primarily God's glory, and in the second place his own happiness. We are all created for God's glory. We could not have been created for anything else. Consequently, if we only glorify God in the way He desires that we should, we are useful and reach our last end. You ask me of what use the contemplative

orders are. But of what use are the little flowers that bloom unseen and unknown in the forest? Their colors will never gladden the eye of man nor will their fragrance ever be wafted toward him, and yet who will say that they are useless? Of what use are the stars that shine in the immensity of space of which the light may never reach us? Of what use is the lamp that burns before the blessed sacrament? Of what use are the Seraphim who stand around the throne of the Omnipotent? Are these creatures of any utility? Then I answer, those pure souls who surround the altar of God in the contemplative life glorify their Creator according to their vocation. They do what the flower does in the desert, what the stars do in the firmament, what the lamp does before the blessed sacrament, what the angels do in heaven. And if this were their only sphere of action, they would do much. But they accomplish more. In the first place they save their own souls. There are souls not made for the earth, hearts too pure to mingle with the world, children of predilection whom God has called to Himself. With Mary they have chosen the better part. But can they not save their souls just as easily in the world? No, they cannot; God wants them perfect, or He may refuse them those graces without which salvation will be exceedingly difficult. This is the doctrine of St. Alphonsus. There are others for whom the world is extremely dangerous, tender plants that will thrive in the congenial temperature of a hot-house, but may perish if exposed to the cold blast of an out-door temperature. For these monastic life is almost a necessity. Like St. Arsenius they hear the voice of God telling them to fly, be silent and rest.

But are the contemplatives of no earthly use to their fellows? Must their lives be concentrated in themselves? Let civilization give the answer. Let our libraries reply. Go back to the calumniated Middle Ages, enter into the silent monastic homes of the millions that are now resting from their labors, and tell me whether the monks and nuns are idle. What would have become of society, civilization, science, literature and the arts had it not been for their untiring self-devotion to labor?

But, leaving aside the temporal advantages, there is another greater one to be gained by the possession of a monastery of contemplatives. I mean their good example. That which saves society, says the distinguished Jesuit orator Père Felix, is not that which appears on the surface; the power of letters, the force of arms. No; it is that which reaches the heart. The reformation of society must begin in the heart. That which reaches the heart, which speaks to it more eloquently than words, is example. Our Divine Master taught more by His example than by His words; thirty years of His

life were spent exclusively in giving an example to the world, and three years in preaching both by word and example. A contemplative convent in the midst of a busy, pleasure-loving city, is a lesson in itself. Its monastic walls, its penitential air, its bell calling the religious to prayer, speak a never-to-be-forgotten lesson. I shall never forget the impression made upon me when, after walking through the busy streets of one of our large European cities, I entered into a modest Carmelite chapel. Oh, the blessed calm that there prevailed! Can I e'er forget thee? It was as though the portals of heaven were ajar, and I caught a ray from the ethereal realms. And when the soft, sweet voices of Christ's spouses float towards you from the convent enclosure, as the vesper hymn is chanted, it seems as though angel melodies break upon your ear. And angel melodies they are, for those voices are not of the earth, they belong to those who are dead, and whose life is hidden with Christ in God. Come ye worldlings, ye lovers of time, slaves of your passions, come to Carmel, and here you will learn the vanity of earthly things, the price of your immortal souls; here you will taste the joys of Paradise, and here your world-worn souls will find rest. Oh, if Boston only possessed a Carmelite convent, what a splendid example would be given us, and how we would run in the sweet odor of the virtues practised by those daughters of St. Teresa!

Add to the advantages just enumerated that of the prayers of the contemplatives, and we will form some small idea of the profit to be gained by the possession of a Carmelite monastery in our midst. He who can seriously ask himself the question whether the contemplative orders are useful must doubt the efficacy of prayer. Do we not believe in the communion of saints? But why are the prayers of contemplatives better than those of others? Because they are further removed from the contamination of the world; because they pray more; because prayer is their life. Let us not forget that without the assistance of God we can do nothing. The Israelites fought and Moses prayed, and victory was granted through the prayers of Moses. We may work and toil, spend our lives in ceaseless activity, hold councils and congresses, write and speak and preach, except the Lord help us our labor will be in vain; and let us remember that the assistance of God is only granted to prayer. Our young American church has done wonders in a century, but we must not lose sight of the fact that our interior progress must keep pace with our exterior advancement, for all is not gold that glitters. We have yet much to learn in the line of reflection, contemplation and prayer.

And when our sins arise before the God of Justice the holy contemplatives will be as spiritual lightning rods to avert the

thunder-bolts of the Almighty's indignation. Ten just men could have saved the guilty cities of Sodom and Gomorrah, and shall not many holy souls be able to effect the same in our day? And who knows, the day may not be very far distant when we shall greatly need their prayers.

The first bishop of the United States, the illustrious John Carroll, understood these truths, and although active orders were greatly needed in his days, his first choice nevertheless fell upon the Carmelites, for he knew that the zeal of the Mother had gone over to her daughters, and that their hands would constantly be raised to heaven for the youthful American church. Since the year 1790 they have been doing their work faithfully and unostentatiously, and the day of judgment will reveal how much of our visible success is due to them. Other illustrious prelates of this country took the greatest interest in them, and among their friends we find the names of Flaget, Fenwick, Fitzpatrick and many more. The saintly Bruté ardently desired to possess them in his church of Vincennes.

Thrice happy the city that possesses them! The time has now arrived when a new Carmelite community must be born, and which shall the happy city be that shall hold in its arms and clasp to its bosom the new infant? It must be a city that deserves them, a city where they will be able to effect much good, and a city where they will find friends. All these conditions I behold verified in our city of Boston.

Who will deny that our Boston, a city so enlightened, so favored by nature, the fame of which is spread over the world, one of the oldest sees of the United States, should not possess this treasure? Is it not most appropriate that as the first see obtained the order of Carmel in its infancy, thus the see of Cardinal Cheverus should possess that same order a century after, in the centennial year? Too long Baltimore hast thou surpassed us in this respect, and if St. Louis and New Orleans have had the advantage over us, it is time that we should assert our rights.

And can we doubt that the order of Carmel will effect much good among us? Boston may be good, but Boston can become better. We are here surrounded by opponents: we need grace, we need strength, we need friends to pray for us. There is not a single contemplative community in New England; is it not time that we have one? We have made great progress, but in this one respect others are in advance of us. Come then to us, Carmel, order of Mary; Boston extends its arms to thee. Here thou wilt find friends. Our beloved and most reverend archbishop, for whom there is not a heart among the Catholics of Boston that does not beat with warm affection, will be for you what Carroll and his successors were, what

Bishop Fenwick was, a father. Here, too, you will find your old friends, the fathers of the Society of Jesus, the sons of St. Alphonsus will be faithful to their traditions, and the Catholics of Boston will extend to you a hearty welcome.

Ladies and gentlemen of the Catholic Union, here is a magnificent opportunity. The eyes of God, of the angels, of St. Teresa, are upon you. Think of the many souls that may thus owe their vocation, and perhaps their salvation, to you. Think of the consolation this work will afford you on your death bed, when you shall remember that you have been instrumental in extending the beautiful and most useful order of Mary, and in thus conferring an inestimable favor upon Boston. An appeal will be made to your generosity, not tonight, but in the near future. Father Fulton has given the example, and subscribed \$100 for the good work, and others have followed in his footsteps. No doubt you will all be generous, and Boston will rejoice in your generosity.

Souls of Fenwick and Fitzpatrick, as you look down upon us tonight from the depths of eternity, you must be thrilled with emotion at contemplating the favor which is in store for the church you love so well. God grant we may succeed, and that the brown and white habit of Carmel may soon appear in Boston. May our most reverend archbishop give his blessing and sanction to the enterprise!

And into your hands, ladies and gentlemen of the Catholic Union, I leave this important affair.

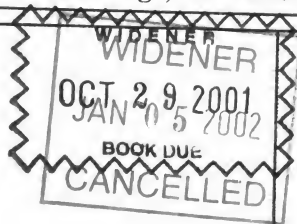
In finishing, I feel myself impelled to exclaim with the words which Cardinal Gibbons uses in his introduction to my book on the Carmelites: "*Vivat, crescat, floreat, vita contemplativa!*" "May the contemplative life live, increase and flourish!" Let it live as it lived in centuries past, when the desert flourished in the days of Anthony, in the days of Hilarion, of Benedict, of Teresa! Let it live in spite of the world and of the opposition of its enemies! The great ones of the earth conspired against it. Joseph II. tried to annihilate it, the French Revolution endeavored to sweep it from the earth, and modern governments waged war against it. But it still lives in spite of Joseph II., in spite of the French Revolution, in spite of France, Germany and Italy, and may it live forever!

May it increase in numbers, in usefulness, in edification! May its light shine with ever-increasing brightness, and the sweet perfume of its virtues rejoice the heart of God! And, living and increasing, may it also flourish upon the soil of New England, to serve as a beacon light to remind us of our eternal destiny, withdraw our hearts from inordinate attachment to earth, and draw down God's choicest blessings upon us!

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